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THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

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No. 1.

To Our Readers.

The Corresponding Secretary of the Society, for the Foreign Department of its operations, returned from Europe (whither he went last July, in quest of health, and for the prosecution of an important mission in behalf of the Cause) on the 7th ultimo, and has resumed the labors of his office, one of which is the superintendence of the publication of this Magazine. During his absence he was not able to do much in the way of writing for it. He is happy to know that it has been well looked after by his colleague, (the Rev. Dr. Fairchild,) and that its pages have lost nothing in point of interest during this temporary change in the editorship. Having returned with health much improved, if not completely reëstablished, he hopes to be able to do more and better for this publication, the chief organ of the Society of this nature, than the many cares and oft-recurring sickness of the last two years permitted.

During his recent tour in Europe, the editor gathered a large amount of information respecting the various countries in Western and Central Europe, which he hopes to spread out upon the pages of *The American and Foreign Christian Union* during the year which commences with the present number. It is his intention (God willing) to continue his Notices of the State and Prospects of Evangelical Religion in the various countries in Christendom, as well as the Sketches of the Religious Denominations of the United States. In regard to the former, he expects to complete, in this volume, his Survey of the Protestant World Abroad; and as to the latter, he trusts that he will be able to get through with such as are esteemed to be Evangelical. The present Number of our work contains the tenth article on each of these subjects, as well as the tenth Letter to Dr. Candlish.

The work will be conducted on the plan on which it has been edited during the last two years, with such improvements in matter and style as we may be able to give it. As to the Illustrations, they shall be as numerous as the receipts from its subscriptions will allow. None of our friends and patrons would be pleased to see this Periodical made a losing operation

to the Society,—which needs every dollar that comes into the treasury for the great work in which it is engaged.

The year on which we are entering will probably be a more than ordinarily eventful one. God only knows what He has in store for the nations of the Old World; but there are many omens in the Eastern horizon which are of such a nature as to excite very serious apprehension. Whatever may occur, however, it is allowed to us to believe that the "Way of the LORD" will be more and more "prepared." We cannot but hope that God in His mercy (in answer to the prayers of His people) will cause the days of convulsion and revolution, if it be His will that they should come, to be short. In the meanwhile, let us all be at our posts of labor and of prayer,—leaving, with confidence, all issues to the management of Him who sits King in Zion.

We conclude these remarks by presenting to our readers the salutations of the season. May this year be a happy and useful one—a very happy and a very useful one—to them all, through the gracious and abundant blessing of the Most High, and to His name shall be the praise and glory for ever!

The Jesuit Spy.

The following interesting narrative is an extract from a work written by the late Mr. William Hogan, once a Roman Catholic priest at Philadelphia, and whose conversion to Protestantism made a good deal of noise at the time of its occurrence. The book to which we refer is entitled, *AURICULAR CONFESSION AND POPISH NUNNERIES*.* It is a work which ought to be widely circulated and attentively read. The times are coming when, even in this Protestant land, every friend of the true Gospel will need to be well acquainted with the wiles of Rome, and well instructed in the proper methods of detecting and defeating them.

Soon after my arrival in Philadelphia, I became acquainted with a Protestant family. I had the pleasure of dining occasionally with them, and could not help noticing a seemingly delicate young man, who waited at the table. There was something in the countenance and whole appearance of this individual, which struck me as singular. I could see no indication of positive wickedness or signal depravity in the external configuration of the young man's head. The expression of the eye indicated meekness, humility, and habitual obedience, rather than anything else; but I could see, nevertheless, in the closely compressed lips and furtive glance, which I

* This work was published by Saxton & Kelt; B. Perkins & Co. Boston; and Saxton & Miles, and Saxton & Huntington, *New-York*. It is also for sale at the Rooms of the American and Foreign Christian Union, 150 Nassau-street.

could only occasionally catch,—and even then by a sort of stealth,—something that puzzled me. I know not why, but I could not like him. There was no cause, as far as I could see, why I should dislike the young man. Constitutionally, I was myself rather fearless than otherwise. I cannot recollect that, with equal means of defence, I ever before feared any one.

I could never find the eye of this man fixed upon me, without an involuntary feeling of dread. I met him often in the streets; he always seemed neat and tidy in his person; he was civil and respectful in his deportment; never seemed to forget that society had its grades, and what circumstances had clearly designated his own. With that he seemed well contented; never, as far as I could see, seeming to feel the least desire of intruding upon that of others. This being rather a rare case in the United States, twenty years ago, at any rate, when it was difficult to get servants who knew their places, struck me as another singular feature in his manner and character, and did not at all tend to remove the unpleasant impressions which his appearance made upon my mind. Not long after this, a messenger called at my rooms, to say that "Theodore ——" was taken ill, and wished to see me. I was then officiating as a Romish priest, and calling to see him, was shown up stairs to the door of a garret room, into which, after a loud rap and announcing my name, I was admitted to the *sick young man*. He had returned to his bed before I entered, and was wrapped in a large overcloak. I asked him whether he wanted to see me, and for what purpose. He deliberately turned out of his bed, locked the door again, very respectfully handed me a chair, and asked me to sit down, as he had something very important to tell me. He wrapped himself again in his cloak, lay on the outside of the bed, and spoke to me in a firm decided tone, to the following effect:

"Sir, you have taken me for a young man, but you are mistaken. I am a girl, but not so young as I appeared to you in my boy's dress. I sent for you, because I want to get a *character*, and confess to you before I leave the city." I answered "You must explain yourself more fully before you do either." I moved my chair further from the bed, and tightened my grasp upon a sword-cane which I carried in my hand. "Feel no alarm," said this now young woman; "I am as well armed as you are,"—taking from under her jacket an elegant poignard,—"I will not hurt you. I am a *lay sister* belonging to the order of Jesuits in Stonyhurst, England, and I wear this dagger to protect myself." There was no longer any mystery in the matter. I knew now where I was, and the character of the being that stood before me.

I discovered from her, that she arrived in New Orleans, some time previous, with all necessary recommendations to the priests and nuns of that city. She had the necessary "Shibboleth" from the Jesuits of Stonyhurst, to their brothers and sisters who were then, and are now, numerous in that city. They received her with all due caution, as far as could be seen by the public; but privately in the warmest manner. Jesuits are active and diligent in the discharge of their duties to their superiors, and of course, this *sister*, who was chosen from among many of her zeal and craft, lost no time in entering on her mission. The *Sisters of Charity* in New Orleans took immediate charge of her, recommended her as chambermaid to one of the most respectable Protestant families in the city; and having clothed her in an appropriate dress, she entered upon her employment. She was active, diligent and very competent. The young ladies of the family were delighted with her; she appeared ex-

trremely pious, but not ostentatiously so. She seemed desirous to please in all things; talked but seldom of religion, but took good care that her devotional exercises should be noticed, though she seemed to avoid such a thing. Her conduct was in every way unexceptionable. So great a favorite did she become in the family, that in a short time she became acquainted with all the circumstances and secrets, from those of the father down to those of the youngest child.

According to a custom universally in vogue among the Jesuit spies, she kept notes of every occurrence which might tend to elucidate the character of the family, never carrying them about her, but depositing them for safe keeping with the mother abbess, especially deputed to take charge of them. She soon left this family under some pretext or other, obtained from them an unqualified recommendation for honesty and competency, which, with the previous and secret arrangements of the *Sisters of Charity*, obtained for her without delay, a place in another Protestant family. Here, too, she was without fault, active, honest and industrious, to all appearance. Little did these families know that while they and their children were quietly reposing in the arms of sleep, this apparently innocent waiting-maid or chambermaid was perhaps, in the dead hour of night, reducing to paper their conversation of the day previous, and preparing it, at least as much of it as could answer any Jesuitical purpose, to be recorded among the secret archives of the Jesuit college of Stonyhurst, from which they were to be transeopied to those of the parent college in Rome.

Thus did this *lay sister* continue to go from place to place, from family to family, until she became better acquainted with the politics, the pecuniary means, religious opinions, and whether favorable or not to the propagation of Popery in this country, than even the very individuals with whom she resided. No one suspected her; all believed her innocent and industrious; the only fault they could find with her, was that she seemed too fond of going from one place to another. For this, however, the *Sisters of Charity* had some salvo or other.

This excellent chambermaid, or rather lay Jesuit sister, wished to leave New Orleans, and come north to a better climate; and how do you think, reader, the means were raised to defray the expenses of travelling? There was no difficulty in the matter. The *Sisters of Charity* have always some friend in readiness to supply them with the means of performing *corporal works of mercy*. This friend went round to these American families where this chambermaid lived from time to time; told them that she wanted to come on as far as Baltimore; that it was a pity to have her travel as a steerage passenger; a person of her virtue and correct deportment should not be placed in a situation where she might be liable to insult or rude treatment. A cabin passage should be procured for her; she should be introduced to some respectable family who were going north, and would take charge of her. The necessary funds were immediately collected for her; the generous Protestants with whom she lived, pitying the poor girl, told her she might want the little she had earned to support herself in the north until she could get a place. A handsome purse was soon made up, a cabin passage was engaged, and the young ladies on whom she waited made her presents of every article of dress necessary for her comfort or convenience.

On arriving at Baltimore, she, of course, called upon the nuns of that city, who were prepared for her reception, and had already a situation engaged for a "cham-

hermaid whom they expected from New Orleans, and who was coming highly recommended by some of the first families of that city." She took possession of a place as soon as convenient, spent several months in that city, discharging all her duties faithfully, no one finding any fault with her, except her restlessness in not staying long with any family. Having now become acquainted with the secrets and circumstances of almost every Protestant family of note in Baltimore, and made her report to the mother abbess of the nunnery of her order, in that city, she retired to the District of Columbia, and after advising with the mother abbess of the convent, she determined to change her apparent character and appearance.

By advice of *that venerable lady, the holy prioress*, on whom many of the wives of our national representatives, and even grave senators, look as an example of *piety and chastity*, she cut short her hair, dressed herself in a smart-looking waiter's jacket and trowsers, and, with the best recommendations for intelligence and capacity, she in her new dress, applied for a situation as waiter at Gadsby's Hotel, in Washington city. This smart and tidy-looking young man got instant employment; and now we have the *lay sister* in quite a different character. His intelligent countenance,—we must not say her in future,—soon attracted the notice of some of our most eloquent statesmen. He appeared so humble, so obedient, and so unattentive to anything but his own business, that those senators on whom he waited, not suspecting that he had the ordinary curiosity of servants in general, were entirely thrown off their guard, and in their conversation with one another seemed to forget their usual caution. Such in a short time was their confidence in him, that their most important papers and letters were left loose upon their tables, satisfied with saying, as they were going out, "Theodore, take care of my room and papers."

Now the Jesuit was in *her* glory. Now the *lay sister* had an opportunity of knowing many of our national secrets, as well as the private characters of some of our eminent statesmen. Now, it was known whether Henry Clay was a gambler; whether Daniel Webster was a libertine; whether John C. Calhoun was an honorable but credulous man. Now, it was known what value was put upon Popish influence in this country, and what were the hopes of Papist foreigners in the United States. In fact, this *lay sister* in male uniform, and but a waiter in Gadsby's Hotel, was thus enabled to give more correct information of the actual state of things in this country, through the General of the Jesuit Order in Rome, than the whole corps diplomatic from foreign countries, then resident at our seat of government.

After relating to me in her sick room,—as the family in which she lived, fancied it was,—all these circumstances, she deliberately said to me, "I want a *written* character from you. You must state in it that I have *complied with my duty*; and as it is necessary that I should wear a cap for a while, having cut off my hair, you must say that you visited me in my sick room, that I confessed to you, received the *viaticum*, and had just recovered from a violent fever, in which I lost my hair. My business is not done yet," said she. "I must go to New-York, where the *Sisters of Charity* will find a place for me as waiting-maid." It is needless to say with what reluctance any man could comply with such a request as this; and my having done so, is a stronger evidence than I have heretofore given of the indomitable strength of early education.

The conduct of this emissary of Satan, was the embodiment of all that was iniquitous and dishonorable; it was a violation of every tie that holds society together;

it was a part of a system of social, political, moral, public and private treachery, which no other being than a devil or a Jesuit could devise. Yet, I was a Popish priest. My education, my profession, MY OATH, compelled me to sanction it; and I did sanction it. The *lay sister* retired to New-York, put on her female dress, and during some months following, acted as a chamber-maid in several of the wealthiest Protestant families in that city. A few weeks after she obtained from me this character, the Rev. M.——, (I will give his name in full if necessary,) President of the Jesuit college in Stonyhust, to which I have alluded, and where this demon, now in petticoats, was a lay sister, called on me at Philadelphia. We were old acquaintances, he being Vice President of the college of Maynooth for about twelve months.

The misunderstanding between myself and the acting superior of the diocese of Pennsylvania, had just commenced, and my friend, the Jesuit, thought it his duty to call upon me. He hoped that I would abandon my schismatic course,—I was not then a heretic,—and cease to circulate the Bible among the people. He never alluded to the *lay sister* during our whole conversation, though he was the very man who caused her to be sent out to this country, and the one who first procured her the situation of *lay sister at Stonyhust*. Both were relatives, and both natives of Dublin, in Ireland.

Whether the relation of this circumstance will have the effect of putting Americans on their guard against Jesuits and nuns, I know not; and in truth, such is their apathy on the general subject of Popery, that I am tempted to say, I care not. My impression is; that until some attack is made upon an American's purse, and Popery becomes a question of dollars and cents, Jonathan will never be roused from his apathy.

Religious Denominations in the United States.

No. X.

Minor Presbyterian Churches—The Associate Church.

This is one of the smaller Presbyterian Churches in the United States, and has been in existence nearly a century.

In the year 1733 the Rev. Messrs. Erskine, Moncrief, Wilson and Fisher seceded from the National Church of Scotland, which is Presbyterian, on the ground that the doctrines of the standards of that Church were not adequately maintained, and its order and discipline not faithfully enforced. In the course of a few years this little company of ministers and their churches increased so rapidly in numbers, that they became an important branch of the true Church of CHRIST in that land. In the year 1750, emigrants from Scotland and the North of Ireland, of that body, sent a petition from Eastern Pennsylvania to the Associate Synod, asking for ministers to organize them into churches, and break to them the bread of

life. Three or four years afterwards two ministers were sent from Scotland, who organized several churches in the middle States. At the commencement of the Revolution there was a Presbytery and eight or ten ministers, and twice or thrice as many churches and congregations.

In 1782, an attempt was made to unite this body with the Reformed Presbyterian (or Covenanters), which, with the deposition of one or two ministers, left only two pastors and a few churches. But so rapidly did the body recover—through conversions and immigrations from Scotland and Ireland—that in the year 1801 a Synod was organized, and had under its care four Presbyteries.

At present this body embraces, in all, 214 churches, 118 ministers, and about 20,000 communicants; under the care of eighteen Presbyteries and two Synods—both of which bear the same name. A few years ago a division took place in this branch of the Church of God, into two very unequal bodies,—one of which has a Synod, 14 Presbyteries, 101 ministers, 13 licentiates, and more than 180 churches and congregations. The other has a Synod, 4 Presbyteries, 17 ministers, 21 churches, and 2636 communicants. It is sincerely hoped that this separation,—which does not appear to have arisen from any difference in doctrine, but from diversity of opinion respecting the powers of the higher judicatories,—will not be of long duration, and that these two portions of the same body will coalesce again.

This Church exists chiefly in the Middle and Western States; it has some congregations in Vermont, but none in the Southern States, so far as we know. It has a Theological Seminary at Canonsburg, in Western Pennsylvania (eighteen miles from Pittsburg), with two professors and upwards of thirty students. The collections for Foreign Missions (they have a mission in Trinidad) last year were about \$700, and for Domestic Missions, nearly \$4000, which sum was employed in the support of about twenty-five missionaries in our own country, chiefly in gathering and building up new congregations in the West.

In regard to doctrine, this Church is thoroughly Calvinistic, and in order and discipline, Presbyterian. The views which it holds in regard to doctrines, discipline, and psalmody, place it on the same footing with the other two smaller Presbyterian Churches of Scottish origin, in regard to the question of communion in the ordinance of the LORD'S SUPPER. It is an interesting fact that this branch of the Presbyterian family of Churches, like the others which have a Scottish origin, has steadily increased in numbers and influence during the last seventy years. A spirit of missions, home and foreign, is becoming more and more diffused in its churches, and its resources are becoming more and more developed. All this is cheering, and gives good hope for the future.

Ireland.

LIBERTY OF CONSCIENCE IN BRITAIN AND IN ROME!

INVITATION.

To JOHN REYNOLDS, Esq. M. P. }
G. H. MOORE, Esq. M. P. and } *Members of the Roman Catholic*
W. KEOGH, Esq. M. P. } *Defence Association.*

Gentlemen,—Last week I addressed a short letter to Archbishop Cullen and the Members of your Association, respectfully asking a few important questions, and recommending a simple, practical course, for the effectual promotion of “civil and religious liberty.”

Perhaps it may not be convenient to have my questions answered before your Meeting on the 17th instant; and it is possible that, in the press of engagements, his Grace the Primate may overlook the matter, unless you “laymen,” as practical men of business, in the meantime urge it upon his consideration.

I, therefore, take leave to call your attention to the subject; and I HEREBY PUBLICLY COMMIT IT TO YOUR HANDS.

Every thoughtful person in the community will, I think, admit that the measure I propose is pre-eminently calculated to establish a mutual confidence and good-will between Roman Catholics and Protestants, and to unite earnest and liberal men of all parties, in seeking the practical and universal establishment of “civil and religious liberty.”

Seven years ago I had the satisfaction of eliciting from, that eminent man, the late Daniel O’Connell, a strong expression of approval of this measure, and a promise which, had he lived, would have secured for it his practical adoption.

Upon you, as his successors, under more urgent circumstances, this responsibility is now devolved.

I charge you, as pledged philanthropists, and avowed friends of freedom, DO NOT SHRINK FROM THIS GLORIOUS TASK!

Meet the demands of your position like men, and you will secure the respect and co-operation of men—of enlightened and generous men—of all parties, and of every sect.

If you evade this question, and betray the cause you profess to love, you will merit, and probably receive, the contempt of your dishonored age, and the execrations of posterity.

Multitudes of the people whom you represent are cordially in favor of such action as I recommend.

A few months ago, at a large meeting, including several hundreds of Roman Catholics, convened in the same room in which your aggregate meeting was lately held, resolutions condemnatory of all intolerance, and approving the memorial for liberty of conscience in Rome, were enthusiastically adopted, without a dissentient voice.

GIVE THE ROMAN CATHOLICS IN IRELAND A FAIR OPPORTUNITY, AND THEY WILL DO LIKEWISE.

Will you not allow and invite the people to honor their own convictions, and to aid the cause of liberty and peace throughout the world?

Gentlemen, I am desirous to give this appeal a plain, practical character; I therefore submit to your candid consideration the following suggestions:

First.—I INVITE YOU, GENTLEMEN, or either of you, to meet me in the Rotundo before a mixed assembly of the citizens of Dublin, Roman Catholics and Protestants, on some convenient day before, or shortly after, your intended meeting of the 17th instant, *to advocate or discuss this question of civil and religious liberty.*

Secondly.—I shall be happy to attend your meeting on the 17th, if invited by your committee, and there, briefly and respectfully, to explain and advocate the measure which I have had the honor to propose.

The question is,—Should the Roman Catholics of these countries address the Pope, urging the legal establishment and practical security of LIBERTY OF CONSCIENCE IN ROME. I take the affirmative. Gentlemen, WHAT SAY YOU?

With sincere good-will to Roman Catholics, and with earnest desires for the promotion of "civil and religious liberty," I am, gentlemen, yours respectfully,

ALEXANDER KING,

Independent Minister.

DUBLIN, Oct. 8th, 1851.

Christendom Abroad.

No. X.

HOLLAND—Second Article.

In our number for March last (Vol. II. No. 3, pp. 81, 82, 83), we gave a sketch of the History of Christianity in Holland, concluding, with some notice of the decline of evangelical religion in the Protestant Churches of that country during the latter part of the last century, and the commencement of the present. We also assigned several reasons for that decline. Circumstances, beyond our control, have prevented, until now, the continuation of our remarks on the state of things in that land. At length, however, we are able to resume the consideration of the subject.

In the month of September we made a short visit to Holland—the fourth or fifth which we have made within the last fifteen years, and had an opportunity of seeing some of the excellent men whom God has raised up in that country within the last few years. We shall, therefore, state what we have further to say respecting that country in the present article, which we are compelled to make shorter than we could desire, by reason of the want of space.

In our previous article on Holland, we assigned three causes for the decrease of sound doctrine, and consequently of vital piety in the Dutch churches; namely, the very intimate union of Church and State, the great commercial spirit of the nation and their absorption in material interests, and the long wars in which that country was involved with France and

England. To this list we may add two more: 1. The disastrous influence of French opinions on the subject of Morals and Religion with which that country was flooded about the period of the Great Revolution of France, 1789-'95, and the years following. There was, in fact, a good deal of infidelity in Holland before the epoch of that Revolution. The writings of the authors of the "Encyclopedia," of whom Voltaire was the master-spirit, had gained a wide circulation there, and were diffusing their poisonous influence. But when the armies of the French Republic, and afterwards those of the Empire, overran that country, the evil became more aggravated and enormous. 2. The adoption of a loose and unguarded formula of subscription to the Articles of Faith, required of ministers and candidates for the ministry, on the part of the General Synod of the Reformed Dutch Church, —which had been the National and State Church until the French laws were extended over that country in Buonaparte's reign,—in the year 1816. At that time the formula in question was so modified as to require the candidate for the sacred ministry to say that he received the said Articles of Faith, *as far as (quatenus)* they agreed with the Word of God—instead of receiving them as teaching the Truth that is contained in that Word, and as had hitherto been the case; thus leaving to the candidate the decision of the important point, *How far do the Articles set forth the Truth.* It is easy to see that a creed of this sort is just as good as no creed at all.

The disastrous influence of all these causes became more and more apparent. The pulpits of the Reformed Dutch Church, far more numerous than all the other Protestant Churches combined, became filled, to a great extent, with unconverted ministers. The case was worse, if possible, with the Lutheran Church and that of the "Remonstrants" (or followers of Arminius). The Rationalism of Germany had long been gaining a deplorable prevalence among these branches of the Protestant Church, which, together with that of the Mennonites (or Baptists) had been placed on the same footing, under the *Napoleon régime*, with the Reformed Church. Everything seemed to indicate that the flame of true religion was almost ready to expire in the socket during the first quarter of the present century.

And yet the Lord had His hidden ones in the land where John Robinson and the "Pilgrims" had taken refuge two centuries before. It pleased Him to raise up, from time to time, those who loved the Truth and labored for its propagation. The veteran Bilderdyk,* (who has been called the Dr. Johnson of Holland,) did much in his day to make evangelical religion once more respected. The excellent Heringa was for a long time the only evangelical Professor of Divinity in the University of Utrecht, if not in the three universities of the kingdom. He went lately to his rest.

* He was born in Amsterdam in 1750, and died about twenty years ago.

About the year 1835 some young men were raised up by the Spirit of the Lord—much in the same way as Wesley and Whittield were raised up in England nearly a century and a quarter ago,—among whom the Rev. Mr. Brummelkamp was prominent,—to preach again the good old doctrines of the Reformation. The people heard them gladly, whilst the unfaithful pastors of the State-aided Churches detested and derided them. It was not long till they were deposed by the Synod; and when they refused to obey the decree of deposition, and appealed to the great Head of the Church, the secular arm was invoked. Then scenes most disgraceful to a Protestant country ensued. Fines, imprisonment, quartering of soldiers upon families—all were resorted to in order to arrest the movement. After years of suffering, several of these dissenting ministers, with many of their flocks, resolved to quit Holland, and seek a new home in our western wilderness. At this moment several thousands of these excellent colonists, with their spiritual teachers, are to be found in settlements in Michigan, Illinois, Wisconsin, and Iowa. There are also some in the State of New-York.

The great upheaving of the nations of Europe, in 1848, led to important changes in Holland, so far as the policy of the government in relation to the "Dissenters" is concerned. There is now no longer any persecution from the police, or any other arm of the State. "The Churches have now rest" in Holland, and "are edified." This is emphatically true of the Dissenting Churches. It is also true, that "walking in the fear of the Lord, and in the comfort of the HOLY GHOST, they are multiplied."

The late visit of the author to Holland has satisfied him that Truth and vital Godliness are making real progress in that country. Although it is believed that there is not one strictly orthodox Theological Professor in the universities of Utrecht and Groningen, and not more than two in that of Leyden, yet there are a number of pious young men—especially in those of Leyden and Utrecht,—who are preparing for the ministry. There is a spirit of inquiry also among some of the young men of rank in Amsterdam and the Hague, which is very encouraging; whilst the people in the rural districts—the plain, unsophisticated laboring people,—are longing for the good old doctrines which once and for ages were heard in their churches. Many copies of the Scriptures has been sold by colporteurs and other agencies in Holland within the last few years. All this is good, and full of encouragement. Mr. Isaac Da Costa (a converted Jew) and others at Amsterdam, and Dr. Cappadoec (also a converted Jew), and Mr. Groen Van Prinsterer, and others, at the Hague, have done much to promote the interests of true religion in Holland. The prospects of Evangelical Faith in that country are far brighter than they have hitherto been for many a day. The LORD be praised for this! May it please Him to raise up other

Whitfields and Wesleys in that land, until the Truth shall be made to triumph over all error, and that land, so Protestant for two centuries after the Reformation,—which did so much in behalf of Protestantism—which produced so many distinguished theologians and able defenders of sound doctrine,—shall become preëminent for the prevalence and the happy influence of the Gospel.

We conclude by stating that in a population of about three millions, which is that of Holland, there are half a million of Roman Catholics, whose worship is equally sustained by the State with that of the Protestants, and a large number of Jews, among whom there have been some interesting conversions to Christianity within a few years. The statistics of the Protestant Churches of Holland are as follows :

The Reformed Church	counts	1511	Ministers,	and	1274	Congregations.
The Lutheran Church,	"	70	"	"	64	"
The Mennonite Church, (Baptist)	120	"	"	"	115	"
The Remonstrants, (or followers of Arminius)	.	23	"	"	19	"
The Dissenters have	(not ascertained)	"	"	"	176	"

In the three universities of the kingdom there are at this time 381 students in theology.

A New Papal Bull.

We beg our readers to peruse the following document with care. It is the most recent Bull of Pius IX. It was called forth by the published lectures of Professor Nuytz, a distinguished Professor of Law in the University of Turin, the capital of the Kingdom of Sardinia. These lectures have been before the Italian public for some years, but seem not to have arrested the attention of his Holiness until lately. This condemnation at this time is significant enough. The doctrines which the Pope and Cardinals censure are mainly these:—"That the Church has no coactive power, nor any temporal power, whether direct or indirect;" that its "temporal power is revocable by the state;" and that "the compatibility of the temporal power and the spiritual power is a question controverted among the children of the Catholic and Christian Church." These doctrines the Pope deems horrible, and therefore anathematizes them. In fact, the real spirit of Hildebrand is breathed forth in this remarkable document. The Church—in other words, *the Hierarchy at Rome* claims temporal power, even in these days, notwithstanding what Drs. Ullathorne, Wiseman & Co. have been asserting in England, and Archbishop Hughes in this country. We now understand where Rome is, so far as *this* subject is concerned.

We are happy to say that the Sardinian government has paid no attention to this Bull of his Holiness. Professor Nuytz resumed his lectures on the 6th of November, as we learn from letters from Turin, as well as from the newspapers of that city. The lecture-room was crowded. His remarks in relation to the censure of his book, contained in the Bull, were received with great applause. He thanked the ministry for having sustained him. By disregarding the Bull they had asserted their independence.

We will only add that the translation which we give of this document is that which appears in the *Tablet*, a Roman Catholic Journal of London. We have it, however, in the original Latin. The translation is, we believe, sufficiently exact.

Condemnation and Prohibition

Of the work entitled "Institutions of Ecclesiastical Law," by John Nepomucene Nuytz, Professor of the Royal University of Turin, and of another writing of the same author, entitled, "Treatise on Universal Ecclesiastical Law."

PIUS PP. IX.

FOR A PERPETUAL REMEMBRANCE OF THE THING.

[Translation.]

Elevated to the honor of the Apostolical See, not by our merits, but only by the clemency of the God of mercies, and set by the DIVINE FATHER of the household in charge of this vineyard, we consider ourselves strictly bound, in virtue of our office, to cut away and extirpate entirely all the pernicious germs we are enabled to discover, in order that they may not take root or spread themselves to the great mischief of the field of the Lord. And assuredly we know that, from the very cradle of the Church, it has been necessary that the faith of the elect should be tried like gold in the furnace, as the Apostle St. Paul proclaimed to the faithful of his time, warning them that many would arise who would "overturn and corrupt the Gospel of CHRIST;"—(Gal. i.)—adding, that to these propagators of false doctrines—to these perfidious men who would betray the deposit of faith, we ought to say anathema, without even excepting from it an angel—"If it happened that an angel taught another doctrine than that which we preached." In vain have the bloodthirsty enemies of the truth been continually beaten down and vanquished—they have never ceased to raise up their heads, striving, with a new increase of fury, to work, if it might be, the utter destruction of the Church. Hence the impious audacity with which, laying their profane hands on holy things, they have striven to usurp the prerogatives and the rights of this Apostolical See, to pervert the constitution of the Church, to ruin from the very foundation the deposit of faith. Thus, although we find a great consolation in the promise by which CHRIST our SAVIOUR has given us the certainty that the gates of hell shall never prevail against His Church, we nevertheless cannot but feel a cruel pang at our heart in beholding the loss of souls which is daily augmented by the unbridled licence by which bad books are circulated, the perverse and criminal insolence which is ready to dare anything in hatred of Divine things.

In this pestilence of bad books which pours upon us from all sides, deserves to be reckoned the work entitled, "Institutions of Ecclesiastical Law," by John Nepomucene Nuytz, Professor at the Royal University of Turin; as also the "Treatise on Universal Ecclesiastical Law," by the same author; works whereof the unsound doctrine, taught by the author in his chair, is so spread abroad that the licentiates have taken therefrom anti-Catholic propositions, and have made of them their theses for the degree of doctor. In these books, in these theses, under color of determining the rights of the priesthood and those of the empire, such errors are professed, that, instead of an orthodox teaching, youth draw from them lessons altogether poisoned. The author, in fact, as well in his wicked propositions as in the commentaries by which he accompanies them, has not blushed to maintain before his auditors, and to put in print, after having attempted to give them a new turn, all the old errors already so many times condemned and rejected by the Roman pontiffs, our predecessors—above all, by John XXII. Benedict XIV. Pius VI. and Gregory XVI.—and by the canons of so many Councils, principally by those of the Fourth Lateran, of Florence, and of Trent. For the books published by him say formally and directly, "That the Church has no coactive power, nor any temporal power, whether direct or indirect; that the schism which divided the Church into eastern and western, had for its cause the excesses of the power of the Roman pontiffs; that, beside the power inherent in the episcopate, it has another, a temporal power, in virtue of the concessions, express or tacit, of the State, and consequently revocable at the will of the latter; that the State, even when it is governed by an infidel, enjoys an indirect and negative power in sacred things; that if it is wronged by the Church it may by itself defend its interests by means of its indirect and negative power in sacred things; that not only the right known under the name of *exequatur* enters into its competence, but even the appeal against abuses; that, in the conflicts between the two powers, the State has the preponderance; that nothing hinders, but that by decree of a General Council, or by the will of all nations, the Sovereign pontificate may be transferred from the Bishop and city of Rome to another bishop and another city; that a definition emanating from a general council is not subject to ratification, and that the civil administration may reduce the thing to these terms—that the doctrine of those who compared the Roman Pontiff to a monarch, whose power extends over the universal Church, is a doctrine which had its rise in the middle ages, and the effects of which still remain; that the compatibility of the temporal power and the spiritual power is a question controverted among the children of the Catholic and Christian Church."

There are, moreover, maintained several errors touching marriage:—"That it cannot be demonstrated by any reason that JESUS CHRIST elevated marriage to the dignity of a sacrament; that the sacrament of marriage is a pure accessory to the contract, from which it is consequently separable; and that the sacrament itself consists in the nuptial benediction only; that the matrimonial bond is not indissoluble by natural law; that the Church has not the right to introduce *impedimenta dirimentia*, but that this right appertains to the State, which can of itself remove the existing impediments; that causes relating to matrimony and espousals depend in their own nature on the civil jurisdiction; that the Church, in the course of ages, has begun to introduce *impedimenta dirimentia*, not using a right which properly belonged to it, but in virtue of a prerogative which it held of the State; that the

canons of the Council of Trent, (Sess. xxiv. *de Matrim.* c. 24.) which fulminate an anathema against those who dare to deny to the Church the right of introducing *impedimenta dirimentia*, are either not dogmatic, or ought to be understood to apply to this right derived from the State." Much more, he adds:—"That the form defined by the Council of Trent does not oblige, under pain of nullity, when the State prescribes another, and wills that the marriage contracted in this new form shall be valid; that Boniface VIII. was the first who advanced the proposition that the vow of chastity made in ordination annulled marriage." We find, moreover, in these books on the episcopal power, on the punishment of heretics and of schismatics, on the infallibility of the Roman Pontiff, on the councils, several audacious and temerarious propositions, which it is repugnant to us to quote and mark out, one by one, amidst such a great accumulation of errors.

It is then established that, by such a doctrine and by such maxims, the author tends to destroy the constitution and government of the Church, and utterly to ruin the Catholic faith, since he deprives the Church of its exterior jurisdiction and coercive power, which has been given to it to bring back into the ways of justice those who stray out of them; that he admits and professes false principles on the nature and the bond of marriage; that he refuses to the Church the right of determining on *impedimenta dirimentia*, and accords it, on the contrary, to the civil power; lastly, since, by a supreme error, he makes the Church so subordinate to the same civil power, that he attributes to the latter, directly or indirectly, all that which, in the government of the Church, in what regards sacred persons and things in ecclesiastical jurisdiction, is of Divine institution, or sanctioned by the canonical laws; thus renewing the impious system of Protestantism, which reduces the society of the faithful to be nothing but the slave of the civil authority. There is no one who does not comprehend all the danger and all the perversity of a system which proclaims all the errors long since anathematized by the Church: however, in order that the simple and the ignorant may not be deceived, it belongs to the duty of our apostolate to guard the faithful against the dangers of these false doctrines; "it is necessary, in fact, that the defence of the faith should proceed from the place where the faith is indefectible."—(St. Bernard, Ep. 190.) Being, in virtue of our apostolical ministry, the guardian of the unity and integrity of the Catholic Faith, charged to mark out to the faithful the perverse doctrines of the author, and vigilantly to take care that they remain firmly attached to the faith which the fathers have transmitted to this Apostolical See, the column and basis of the truth, we have, first of all, submitted to an attentive examination the books wherein are contained and defended the deplorable opinions we have mentioned above; and, in the next place, we have resolved to strike them with the sword of apostolical censure, and to condemn them.

Wherefore, after having taken the advice of the doctors in theology and in canon law, after having collected the suffrages of our venerable brothers, the cardinals of the Congregation of the Supreme and Universal Inquisition, of our own proper movement, with certain knowledge, after ripe deliberation on our part, in the plenitude of our apostolical authority, we reprobate and condemn the above-mentioned books, as containing propositions and doctrines respectively false, temerarious, scandalous, erroneous, injurious to the Holy See, holding its rights in contempt, subversive of the government of the Church, and of its Divine constitution; schis-

matical, heretical, favoring Protestantism and the propagation of its errors; leading to heresy and the system long since condemned as heretical in Luther, Baius, Marsilius of Padua, Janduno, Mare-Antony de Dominus, Richer, Laborde, the doctors of Pistoia, and others equally condemned by the Church: we condemn them, in fine, as contrary to the canons of the Council of Trent, and we will, and we order that they be held by all as reprobated and condemned. We consequently order that none of the faithful, of what condition or rank soever—even those whose condition or rank might require a special mention—shall possess or read the books and theses mentioned above, under pain of interdict for clerks, and of the greater excommunication for laics, which interdict and excommunication shall be incurred, *ipso facto*, reserving to ourselves, and to the Roman pontiffs, our successors, the right to soften them, or to absolve from them, except in the case of excommunication he that has incurred it is *in articulo mortis*. We order printers and booksellers, all and every one of them, whatever may be their rank and functions to send to their ordinaries these books and these theses, whenever they shall fall into their hands, under pain of incurring, as we have said above, for clerks, the interdict, and for laics, the greater excommunication. And not only do we condemn and reprobate, under the penalties which have been just set forth, the above-mentioned books and theses, and forbid absolutely any one to read, to print, or to possess them, but we extend this condemnation and these prohibitions to all the books and theses, whether manuscript, or printed, or to be printed, in which the same deplorable doctrine shall be reproduced in whole or in part.

Finally, we exhort in the LORD, and we supplicate the venerable brothers who are united to us in pastoral zeal and sacerdotal firmness, to consider that the office of doctor, with which they are invested, impose, on them the duty of watching with all solicitude over the defence of the flock of CHRIST; and to keep away His sheep from pastures so poisonous, to wit, from the reading of these works; and because, “when the truth is not defended it is oppressed”—(St. Felix, iii. dist. 83,) that they be a wall of adamant and a column of iron, to sustain the house of God against those declaimers and seducers, who, confounding things human and things Divine, not rendering either to Cæsar that which is Cæsar’s, or to God that which is God’s, set each against the other the priesthood and the empire, and strive to precipitate them into conflicts deadly to both of them.

And to the end that the present letters may be known by all, and that no one may be able to make a pretext of ignorance, we will and order that they be published, according to usage, by one of our cursors, at the gates of the Basilica of the Prince of the Apostles, of the Apostolic Chancery, of the Superior Tribunal on Monte Citorio, and on the square of Campo Fiore; that, moreover, they be affixed thereon, and that, in consequence of this publication, they produce their full effect against all concerned, as if they had been personally notified and intimated. We, likewise, will that every copy of these letters, even printed, signed by a public notary, and furnished with the seal of a person constituted in ecclesiastical dignity, shall have in courts of justice and everywhere else the same authority as the original itself.

Given at Rome, at St. Peter’s, under the Ring of the Fisherman, on the 22d day of August, in the year MDCCCLI, in the sixth year of our pontificate.

A. CARD. LAMBRUSCHINI.

Letters to the Rev. Dr. Candlish.

No. X.

Malta.

My dear Dr. Candlish :

It is several months since I last addressed you. That letter related to Gibraltar as an out-post in the possession of England, from which the truth may be made to radiate in all directions, and especially to penetrate into Spain. God has given to Protestant England that important place, for this great purpose, without doubt.

I now call your attention to another place of equal, if not greater importance, in this respect. I mean the island of Malta. Gibraltar guards the entrance of the Mediterranean ; whilst Malta stands almost in the centre of that sea ; being nearly equi-distant from its eastern and western extremities ; and is almost as near Africa as it is to the shores of Europe. God has given this important island, which is scarcely less strong in its military fortifications than Gibraltar itself, to England, in order that, through the efforts of British Christians, the Gospel may be propagated in the countries adjacent. And certainly the importance of this possession of the English crown, when viewed in this light, cannot appear less to any Christian mind than as a military and naval station for the command of this inland sea.

The government of England understands the value of Malta in a military point of view. Strong as the city of Valetta was when it passed into their hands fifty-two years ago, they have added much to its fortifications, and are adding at this moment. Are British Christians as much alive to its importance in a religious point of view ? I fear not.

The history of that island, as you well know, is interesting. At an early period it belonged to the Phœnicians ; next it belonged to the Carthaginians ; then it passed into the hands of the Romans ; in modern times it has been in the possession of various nations. In the year 1530 Charles the Fifth transferred it from Spain to the Knights of St. John—one of the three great military orders—after they had been driven out of the island of Rhodes. That remarkable order of religious soldiers and traders held it till 1798, when Napoleon got possession of it, whilst on his way to Egypt. Two years later the English took it from the French, and have held on to it. Nor is it at all likely that they will give it up.

The inhabitants are a very mixed race. Whilst the greater part of the 110,000 who dwell on this island speak a dialect which is essentially Italian, and some speak quite pure Italian, there are many who speak Arabic, or a language which is essentially such ; and can converse with ease, with inhabitants of the Barbary states. The number of the English, beyond the

troops of the garrison, the seamen of the Royal Navy who are there, and the officials of the government, is not great.

Some of the first American Missionaries who went to the corrupt Churches of the East, resided for years at Malta, engaged in translating religious tracts into Arabic and other languages, and printing them there. The Church Missionary Society of England made it a point at which its missionary operations were carried on. But I apprehend that the importance of this island as a citadel from which to attack Romanism in Italy, has never been appreciated as it should be. The establishment of a college within a few years, by the munificence of British Christians, and, I believe, in some measure by the British government, is a very encouraging circumstance, and will, in fact, have a most important bearing on the spread of the Gospel, if a wise and liberal course should be pursued. But if a narrow sectarianism should wield that college, and Puseyism establish itself within its walls and control its teachings, little good can be expected to flow from its establishment.

The Free Church of Scotland commenced a mission in Malta in 1845 or '46. I hope that it will prosecute that work with vigour. As Malta is under the British flag, almost anything, I should suppose, may be done to spread the truth among its inhabitants, and to cause it to reach the shores of Italy, by means of the Religious Tract, the Scriptures, and the voice of the living teacher, who may be trained up there. In the confidence that this subject will commend itself to your attention,

I am yours very truly,

R. BAIRD.

Asceticism.

[See Plate.]

Asceticism, or the practice of a life of seclusion, for the purpose of religious contemplation and bodily discipline, is a system which very early introduced itself into the Christian Church. That it did not arise out of the teachings of the SAVIOUR or his apostles, our readers, familiar with their Bibles, are doubtless quite aware. The precepts which the Gospel contains, for the leading of a godly life, prescribe the performance of domestic, social and civil duties, as a most important part of that life. They require a contest with the world; not a retreat from it. "I pray not," said our LORD, in his memorable prayer for his disciples, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." And the writings of the apostles, wherein they warn, and direct, and encourage the primitive churches in their severe struggle with the trials and seductions of the world, contain not a hint at the necessity of this "inglorious flight" from its duties and conflicts, which a corrupt church has countenanced,

by according to it the highest reputation, and the best rewards, of sanctity.

But looking at this strange system in its historical form, we must say a few words respecting its origin. It came into the church from Judaism. Ascetics of the Jewish faith were numerous in the early days of Christianity; having taken refuge in the deserts, near the Dead Sea, and in Egypt. Only two centuries of the Christian era had passed away before the ascetic system began to be adopted by Christians. Its rise and progress, are thus traced in a very interesting and valuable work on this subject—*THE FATHERS OF THE DESERT*, by the Rev. Henry Ruffner, D. D.*

“When the Christian life began to vary from the simple purity and social benevolence of the Gospel, it first took the form of *asceticism*, a mild asceticism, which it pushed gradually into monachism, by augmenting the severity of its exercises, and then fleeing from the face of human society into deep, and yet deeper and drearier solitudes. At first, the ascetics merely avoided promiscuous company, and spent much of their time in private devotion. At that time a private room in the house sufficed; or a secluded place in the neighborhood gave them the requisite secrecy for meditation and prayer. But habits of seclusion, like other habits, would naturally grow upon devout minds that preferred the secret to the social exercises of religion. As every thing mysterious in religion makes a strong impression upon common minds, especially in a superstitious age, so the very obscurity in which the ascetic involved himself and his devout exercises, invested his character with a sort of awful sanctity in the eyes of the multitude, and made many esteem this manner of life peculiarly holy and sanctifying. Therefore many would be inclined to embrace it, and the tendency would be to carry out its principles to perfection. Then, too, the bloody persecutions of the third century drove multitudes of Christians into the deserts for safety. The ascetics, and those who were ascetically inclined, found the solitary life agree so well with their notions of spiritual perfection and become by use so congenial to their feelings, that the return of peace to the church could not recall them to their homes and friends again. Many remained of choice in the deep solitudes to which necessity had driven them at first. Thus monachism began.”

We have no room to trace the extensions, and the monstrous perversions which this system received in subsequent centuries; nor to speak of the strange absurdities which so many of its votaries exhibited. Proceeding upon the unchristian, and we may add, the inhuman principle of seclusion and celibacy, it is not wonderful that asceticism should have degenerated into the corrupt monasticism of the middle and modern ages.

Our engraving in this number represents a hermit or recluse; the primitive form of the monk.

* Published by Scribner, New-York; 2 vols. 12mo.

Our Own Operations: Home Field.

Missions among the Irish.

Boston, Mass.—We give an extract from the report of our worthy missionary at this station :

In laying before you a view of my labors for the month just ended, I find that the total number of persons to whom I have been permitted to give instruction in the words of Eternal Life, exceeded three hundred and thirty. In my labors from house to house, the Roman Catholics numbered two-thirds of those addressed, seventy of them for the first time; the result in most places seemed pleasing. On one occasion I addressed quite a number, not less than fifty, at the house of a Protestant, (a convert from Popery,) whose son was dead, a boy eighteen years of age. I visited there in the morning, and addressed eight Romanists, to whom I stated the Gospel. I called again in the evening at seven o'clock, at which time I found the rooms crowded with Irish, assembled to "the wake," as it is called, and is their custom. I spoke for a short time in comforting the bereaved parents and friends of the deceased, and on perceiving the multitude attentive, I read part of the 5th of Romans, and the words "Prepare to meet thy God," (Amos, 4 : 12.) I endeavoured to set before them, in a plain and truthful manner, man's guilt and misery, the wages of sin, the brevity of human life, (as was the case before them,) and in what consisted "the preparation" spoken of by the Prophet, which I showed to be "Repentance towards God, and faith in the LORD JESUS CHRIST," who died for our sins and rose again for our justification; on account of which, poor sinners are justified and pardoned through faith, and are consequently sanctified, and by his grace made meet for the inheritance of the saints in heaven. Notwithstanding the crowded state of the apartments, the utmost silence and attention prevailed. I remained about one hour speaking. I feel happy in being able to say, almost every family I visit, whether Papist or Protestant, manifest, in a greater or less degree, a willingness to hear the word of God read and expounded; and in very many cases a *desire*, accompanied with an invitation to "call again;" all of which affords the hope, that good will necessarily result through the Divine blessing.

ROCHESTER, N. Y.—Encouraging intelligence from this field of labor reaches us with the last report of our missionary, from which we take the following statements :

I am glad to be able to inform you that my missionary labors are increasing in interest, and that three persons (one of them a very intelligent young Irishwoman) have renounced Popery since my last communication. They have occupied a great portion of my time for the last fortnight, in endeavoring to guard them from Popish influence, and build them up in the faith of the Gospel. There are sixteen in all who have renounced Popery, and attend my meetings occasionally. Eight of them are regular attendants. These have not united with any of the Evangelical Churches as yet.

My meetings are very well attended, notwithstanding the inclemency of the season, and many other unfavorable circumstances. You would doubtless feel deeply interested at seeing those poor converts, in spite of the opposition and enmity of the enemies of the gospel, coming, on the Sabbath day, through snow and frost, to hear the glad tidings of salvation through a crucified Redeemer. Oh! pray for us that we may continue faithful unto the end. Alas! that so much apathy and indifference and want of faith should exist in the breasts of a great portion of our Protestant neighbors here towards this important and glorious work!

MOBILE, Ala.—This post has been occupied but a short time; and the report of the missionary, though interesting, contains no very striking facts as yet. There is enough, however, to justify the hope of good results for the future.

I am as well received among the Romanists in general as I could anticipate. I meet some opposition, and some who will not hear the Word of the LORD read, and others who think Popery the better way, and say they must do penance, &c. At the same time, I meet many who listen to the Truths of the Gospel, and I trust will profit by it. At present my labors are not, and cannot be, confined to any particular class; as I had to work my way through the city without any assistance.—I meet many persons from various parts of the States who never attend a place of worship;—these persons I instruct in God's Word, and advise them to attend a place of worship. I explain to them the plan of salvation through CHRIST JESUS; and after a little time many of them tell me to come again, and pray God to bless me in my work. I frequently see the tears flowing from the eyes of persons who have not attended a place of worship for a half-score of years. Many of them tell me of the time when they were brought by their parents to the house of the LORD, and regret the day they departed from the ways of the LORD. Many tell me, when reduced in circumstances, they are despised—that none cares for their souls—that none ever visit them, or ask them to go to a place of worship. These matters I endeavor to explain to them, and correct their thoughts on such subjects.

Missions among the Germans.

We have not received this month the usual reports from some of our German laborers. The missionary at Cleveland, Ohio, writes encouragingly of the success of his visits and preaching. He has been able to circulate a large number of tracts among the German population. Our readers will remember that this is quite a new station.

Italian Mission.

Our excellent Italian Evangelist, who labors in the city of New-York and in Brooklyn, says, "I continued with the divine blessing my missionary work during the past month; and I have still had increasing reason to be comforted and strengthened by the evidence that God's hand is with me in my labors." The record of his daily visits and conversations shows

that much good has been accomplished during that time. We copy the statements under two dates. "Visited a number of Italian families, all of whom received me with much kindness, and manifested a good disposition towards the truth." "Called upon a German Protestant, whom I found in great danger of falling away into Romanism, under the influence of a certain Jesuit, who has promised him the hand of a young Roman Catholic girl in marriage, if he will give up his religion. With the divine assistance I was enabled to dissuade him, and draw him back from the brink of the abyss."

Missions among the French.

VERMONT.—The missionary of the society among the French Canadians in the western part of this state, amidst many obstacles, meets with some success. He relates the attendance, upon one of his services, of three men who had come expressly for the purpose of beating him; but who were so touched with the Gospel as to exclaim on going out, "We had come to abuse your preacher, but how can we do it? He has so softened our hearts that we must confess that what he has been saying is pure truth." At the close of another service, which was constantly interrupted by the insults and denunciations of some Romanists who were present, an old man came up to the missionary and said: "I have, myself, ridiculed you often in the village, but I am astonished at what you preach; I thank you for your instructions, and if you will come again, I promise you I will engage all the people to hear you patiently."

WISCONSIN.—Our missionary in Wisconsin gives the following interesting details:

I left home, and on my road to Wheatland, Wisconsin, I met with a man in the public house where I stopped at noon. He was a German; and after some words of conversation, I found out that he was a Roman Catholic. I asked him if he had learned to read, and if he had ever read the Bible or the New Testament. "I can read," said he; "but I never have read the Books you mention." He took me for a Roman Catholic priest; but I told him that I was a servant of JESUS—and not a servant of the Pope. "Well," said he, "our priests say too, that they are servants of JESUS; how is it that you do not agree together?" I began then to show and to explain to him what the SAVIOUR taught; the kind of men he chose and commissioned to go and preach the gospel; and then I asked him: do you see and hear this in your churches? The SAVIOUR and his Apostles, (as you can see in this little Book,) command men to read the Word of GOD; and you say that you have not permission in your Church to read it. We ministers of JESUS say to every one, read GOD's Word, and learn through it what man is, and what he can do; and what JESUS is, and what he has done for mankind. "I am poor," said he, "and have a wife and a child to support—I am not able to get me such a Book." If I should give you one, would you read it? said I to him. "Yes," was the reply, "and I will read it too to my

family." I gave him a New Testament, with some instructions how to read it, in order to be benefited by it. God grant that the reading of it may prove to him and to his family, "power unto salvation."

Oct. 29th. I preached in the evening, in the midst of the Roman Catholic settlement, in Wheatland, Wis. I had about fifteen hearers—they listened with a good attention to what I said to them. In the morning, before I started, a young man came to me and said; "I am going to Michigan, but I should like to take a New Testament along with me" (the fruit of the preaching he heard the evening before). I gave him one, and he started, rejoicing to have it.

Sabbath, Nov. 2d. I preached at Greenwood, McHenry county, Ill. Here I have had the pleasure to see an infidel converted, and an old formalist brought to see that he is a poor sinner. The infidel had a dream, in which he saw the SAVIOUR coming in the clouds to judge the world. He saw those with whom he was of the same mind, condemned to eternal punishment; and while he saw this spectacle he was terrified—began to run among the number of those he knew as the children of God—and while he was so engaged in running he came to himself—yes, he came indeed to himself, like the Prodigal Son.

The old formalist, not long ago, said to another man, "Are we sinners?" At present, he answers the question himself in the affirmative. "Oh!" exclaimed he, "how blind is man as long as he lives without Grace."

From all parts of our Home Field the reports of the missionaries are encouraging—some of them very much so. One of the missionaries in New England states that a large portion of the persons who attend his prayer meetings are serious Romanists, and that he has a good prospect of forming a *Hibernian Protestant Church* in the city where he labors.

Foreign Field.

France.

We are compelled to reserve for our next number a good deal of interesting information which we have received from France—partly by letter, and partly by the Report which one of the Corresponding Secretaries made to the Board, at a special meeting held on the 16th ultimo, a few days after his return from Europe. All accounts concur to prove that the Truth is making real progress in that great country—the most interesting field of the Society's labors abroad. A very important decision has just been made by the Court of Cassation, the highest tribunal in that country, on the right which Protestant ministers who have not been born in France, have to preach the gospel in that country. We shall give a full account of it in our next number.

Belgium.

We have received the last Report and the most recent other publications of the Evangelical Society of Belgium, and shall give an analysis of them in our next number. The work goes on well in that little kingdom.

Germany.

We have a long account of the state of things in Germany nearly ready for the press—derived from personal observation and inquiry. Germany is in a very singular and critical state at this moment.

Dr. Marriott, the most zealous opponent of the Jesuits in Germany, was thrown into prison, in Carlsruhe, a few weeks ago. His offence was the publication and circulation of a capital tract against these people, some of whose, "fathers" had opened a preaching "mission" at Carlsruhe, whither Dr. M. went to encounter them with his tracts. He has been sentenced to one month's imprisonment. But this is nothing, or rather it will turn to the furtherance of the Gospel.

Hungary.

We shall give a sketch of the Protestant Church in Hungary, in our next number. Our recent visit to that country interested us much in the state of things there,—especially in the condition and prospects of the Protestant Religion. We have much to say on this subject. The history of the Protestant Church in Hungary is a mournful chapter in the Annals of the Church of CHRIST.

Italy.

In another place we have shown how little a Pope's Bull is regarded in Sardinia, now-a-days. In that kingdom—the country in which lie the *Valleys of the Waldenses*—a wide door is opening for the spread of the Gospel. It has the best constitutional government in all the Continent. If nothing else had been gained by the Revolutions of 1848, in Italy, *that* alone would have been a great reward for all the sacrifices which were made. We have much to say on this subject also, but cannot do it now.

Rome—the American Chapel.

It is not necessary to contradict, for our readers, the report going the round of the papers, that the American Chapel in Rome has been closed. A letter from the Society's Secretary for Foreign Correspondence, dated at Genoa in October, and published in our last number, set that matter in its true light. Recent letters from the Rev. Mr. Hastings show that he is preaching every Sabbath, to increasing congregations, in his new place of worship, in Mr. Cass' house, in the Piazza del Popolo, and is much encouraged.

Hayti.

The Rev. Mr. Waring is encouraged in his work.

Our missionary at St. Mark, Hayti, writes: "I rejoice to say that God in his goodness continues to bless the evangelical work at St. Mark; a work which he has entrusted to so feeble an instrument as myself. When I first arrived at St. Mark I saw little hope of success. I opened a place of worship; and in a few weeks God prepared the hearts of several persons to receive the word of life. Others have successively united with us; and the number of those who have been admitted to church membership is, at present, twenty-four. Towards the close of December, or in the early part of January next, I expect to admit six or seven more. I will then send you a list of the names of all the members of our little church."

South America.

We have no very recent letters from Valparaiso.

Since the publication of our last number the Rev. J. C. Fletcher, with his family, sailed for Rio de Janeiro, to labor there in behalf of the American and Foreign Christian Union, and the American Seamen's Friend Society. Many prayers are offered up by the friends of Zion in his behalf, and in behalf of the work which he is gone to undertake. May our Heavenly FATHER protect him and his on the voyage, and make them a great blessing to many in the land to which they have gone!

Ireland.

Rev. Alexander King, our eloquent and excellent Missionary in Ireland, is engaged in delivering two courses of lectures on Romanism, in Dublin, this winter. We learn that they are well attended. Mr. King is a bold champion of the Protestant faith. Our readers will find another of his characteristic challenges in one part of this number.

Extract from the minutes of the General Association of Connecticut at their meeting in Bridgeport, June, 1851.

Rev. Mr. Lathrop was heard, for ten minutes, in behalf of the American and Foreign Christian Union: whereupon the following resolution was passed:

The Association having listened with interest to the statements of Rev. D. W. Lathrop, Agent of the American and Foreign Christian Union for this State, *Resolved*, That in the opinion of this General Association, the exigencies of our country and of the world, call for the vigorous prosecution of the work in which the American and Foreign Christian Union is engaged; and we do heartily commend this Society to the Churches, as deserving a prominent place in their systematic efforts for the conversion of the world.

Extract from the minutes of the New Haven County Baptist Association, held in Southington, Connecticut, Oct. 1851.

Committee appointed on Resolutions.—H. MILLER, S. D. PHELPS, A. M. HOPPER.

The Association was addressed by D. W. LATHROP, Agent of the American and Foreign Christian Union.

Committee on Resolutions reported.

The Resolutions were taken up, and after some amendments, the following were adopted:

Whereas a large part of Christendom, so called in distinction from the Heathen world, is pervaded by a corrupted Christianity, and subjected to the merciless exactions of a religious despotism; and whereas systematic efforts are making to extend the same pernicious principles over our privileged country; and whereas the American and Foreign Christian Union is faithfully prosecuting the endeavour to diffuse and promote the principles of religious liberty, and a pure and evangelical Christianity, both at home and abroad; therefore,

Resolved, That we commend said Union to the prayerful regard and Christian liberality of the Churches composing this Association.

Death of Mr. John Eadie,

MISSIONARY TO THE IRISH ROMANISTS IN ALBANY AND VICINITY, NEW-YORK.

It has become our painful duty to record the death of Mr. John Eadie, one of the Missionaries of the Society, which occurred at the residence of his son-in-law, Mr. Samuel Leech, of this city, on the morning of the 13th Nov. Several years since Mr. Eadie became deeply interested in the subject of the conversion of Romanists, and though in comfortable circumstances, and only a layman, he resolved to try to do something personally in their behalf as a Missionary. He labored in Albany and vicinity under the direction of the American Protestant Society, and through his agency many copies of the Scripture were placed in the families of Romanists, and many individuals were led to attend the service of the sanctuary, of evangelical character, on the Sabbath, and many were hopefully converted. When that Society was merged in the American and Foreign Christian Union, Mr. Eadie became one of its Missionaries, and so continued till the day of his death. He was one of the Society's most devoted and worthy laborers. He was a plain and unassuming man. He was zealous and diligent in his work, of excellent spirit, and evangelical in his faith.

Mr. Eadie was a native of the North of Ireland, and came to this country many years ago. He was well advanced in life when death overtook him. Although his health had not been good for years, and his constitution had never been robust; yet, he preferred to labor for his SAVIOUR as long as he could go about the streets and lanes of Albany, where he was extensively known, and respected by rich and poor, Protestants and Romanists. All had confidence in his goodness and benevolence. His charity and simplicity of purpose, his modesty and uprightness, made him to be honored by all who knew him. His visits were ever welcome, even in the houses of the

most elevated classes, for all felt that when he entered their door they were receiving a good man. He was a member, at the time of his decease, and had been for years, of the church of the Rev. John N. Campbell, D. D. Albany, and was greatly esteemed by both pastor and people.

In his death his children mourn the loss of a worthy father, but they mourn not as those who are without hope. His death was peaceful—the death of a Christian—and in his departure the Society have sustained the loss of one of its tried and highly valued laborers. But his work was done. The Master has called him to his reward, and we bow in submission. May the LORD raise up for the Society many such laborers.

The funeral of Mr. Eadie took place in the city of New-York, when several members of the Board, with many others, attended. “Blessed are the dead who die in the Lord.”

Notices of Books.

THE SUNNY SIDE, is the title of a highly interesting tale, just published by the American Sunday-School Union, and for sale by J. C. Meeks, 152 Nassau-street. It depicts, with much truthfulness and animation, the quiet career of a country pastor's wife, her trials and enjoyments, and gentle virtues.

A volume, from the pen of John Angell James, has appeared from the press of Messrs. Carter, under the name of CHRISTIAN DUTY. It is a series of Pastoral Addresses, comprehending the more prominent subjects of religious duty which appropriately occur to the mind at the opening of a New Year. The experience and ability of the author are well known.

Mr. Colby has published a good translation, in a thin octavo volume, of NEANDER'S excellent COMMENTARY ON THE PHILIPPIANS. It will be eagerly read by all who appreciate the genial piety and profound learning of this great man—scarcely less eminent as a commentator than as an historian.

MEMOIRS OF THE LIFE AND WRITINGS OF DR. CHALMERS; Vol. III. Harper & Brothers.

This admirable Biography, which affords so life-like a conception of the character and habits of the great Scottish Divine, is completed in the present volume. Dr. Hanna deserves high praise for the faithful and laborious manner in which his work has been executed. He has produced one of the best Biographies in our language.

A LADY'S VOYAGE ROUND THE WORLD; a selected translation from the German of IDA PFEIFFER.

Some notice of the extraordinary woman to whom we owe this book of travels has appeared in the English Reviews. Without protection, and apparently without object, except the satisfaction of curiosity, she has, indeed, travelled “round the world;” and here is the narrative of her journeys. It is certainly an interesting one; written, too, in a modest, unassuming tone, which is quite unexpected from so hardy an adventurer. There is much in this volume, in the way of description of manners and customs especially, that we have not met with elsewhere. It is an entertaining and instructive book.

MY EARLY DAYS; or, Scenes of Real Life Reviewed. By a Mother.

One of the prettiest books issued by the Sunday-School Union. The story is suited to quite young readers, and illustrated by two beautiful engravings.

SECRET EXPEDITION TO PERU; translated from the Spanish. Boston: Crocker & Brewster.

This purports to be a translation of a private report made to Ferdinand VI. of Spain, on the practical influence of the Spanish colonial system upon the character and habits of the Peruvians, made in 1735 by the members of a scientific expedition. Its revelations are certainly very remarkable; particularly those bearing upon the moral and religious condition of the people and the priesthood. The publication of this document is timely, and deserves attention. It is one of those sources of evidence which enlightened politicians in England are now finding it necessary to collect, bearing upon the social influence of Romanism in the countries where it has had full sway.

Movements of Rome.

In Ireland the war waged by a portion of the Romish Hierarchy against the Queen's "Godless" colleges at Belfast, Cork, and Galway, rages as violently as ever. The Primate, Dr. Cullen, and Dr. McHale, Bishop of Tuam, are the leaders of the ultra-montane, or anti-liberal, and anti-college party. On the other hand, Dr. Murray, Archbishop of Dublin, Dr. Blake, and some others, are in favor of the Queen's colleges—which are as open to Roman Catholics as to Protestants, and in whose instruction nothing of a sectarian character enters. Some of the Professors are Romanists, and others Protestants. The Roman Catholic element decidedly preponderates in the colleges of Cork and Galway, as being in parts of the country where the number of the Roman Catholics greatly exceeds that of the Protestants. In the meanwhile, according to the resolutions adopted by the Synod of Bishops held at Thurles last spring, Primate Cullen is urging on the work of collecting funds for founding a Papal University; a large sum (it is reported to be £30,000) has been collected in Ireland, and Mr. Robert Mullen—a priest whom the London Times pronounces to be a *leveller*, and a violent enemy of England and those who take sides with the British government—has been sent over to the United States to collect funds among the Roman Catholics for the same object. It is probable that he will collect a large sum in this country.

We begin to fear that, after all, Archbishop Hughes is not going to be made a Cardinal! This is too bad. We certainly heard at Rome, in October last, "on the best authority," that his Holiness had nominated him to the Congregation on the 10th of that month. What is the matter? Is this another case of a "slip between the cup and the lip?"

It is announced that there is to be held, before long, another Synod or Council of Roman Catholic Bishops and Archbishops, at Baltimore, to devise measures for the promotion of the prosperity of their Church in this portion of the new world.

The visit of Kossuth is not acceptable to his Grace, Archbishop Hughes; nor are we astonished at it. Nevertheless the Archbishop is not wise in attacking and abusing the Magyar Chief as he has done; or his organ, *The Freeman's Journal*, has

done for him. The cause of all this is the fact that Kossuth is a Protestant—an enlightened, liberal, and sincere one. The remarks of the *New-York Herald* (whose editor professes to be a Roman Catholic) on this subject, are striking and significant.

“Archbishop, Cardinal, or Pope Hughes, or whatever other title he may claim, declares himself the advocate of the darkest despotism of the darkest spots on earth—the fast friend of Austria, and the bitter enemy of Hungary and Kossuth, whom even the Turk respected—the antagonist of all republicanism in Europe—the defender of the worst tyranny in the old world—the foe of our own republican institutions in the new. He openly promulgates principles that are a disgrace to the enlightened spirit of the age, and are only worthy of the benighted era of the middle centuries. He is scattering broadcast the seeds of religious dissension and hatred, which may one day spring up into a crop of destruction and death. He is sowing the wind, and may reap the whirlwind. He is going on in a fair way of destroying the Catholic religion in the United States. He is offering it a sacrifice on the altar of his ambition. He once wrote a pamphlet to show that republicanism is consistent with Catholicity. He is now doing his utmost to prove the contrary; and if this second Land only succeeds, there are many Catholics who will prefer some other religious creed, with liberty, to the Catholic faith without it. So strong is their belief in republicanism—the highest form of human freedom—that they will doubt the truth of any religion which is incompatible with it.”

View of Public Affairs.

On the 1st day of December last the Thirty-second Congress of the United States commenced its first Session. The President's Message, and the Reports of the heads of the several departments of the Executive Government were duly presented, and are widely spread among the people, from Maine to California. These documents possess the usual qualities of such papers, and give a full and clear view of the political state and prospects of the country. They represent it to be in a highly prosperous and tranquil condition—a fact which calls for most devout thanksgiving.

But little business has been accomplished by our National Legislature up to the time of these pages being submitted to the press. But little will be done till after the holidays.

Some excitement has been created by the attack which was made on the American steamship *Prometheus*, in the port of St. Juan, or Greytown, at the mouth of the outlet of Lake Nicaragua, by an English brig of war; but it is believed that the conduct of the captain of the brig will be disclaimed by the government. At all events, we trust that a proper understanding on the subject will be reached by the two governments, and that nothing arising from this affair will be permitted to interrupt the happy relations which at present subsist between them.

At the present writing, the arrival on our shores of Louis Kossuth, the late, or, (as he claims to be,) the present Governor of Hungary, is filling our country with the greatest enthusiasm. Addresses are pouring in upon him from all quarters. Invitations to visit the chief cities are borne to him by deputations from all parts of

our country. Interest in the man—certainly one of the greatest men of the age—in his history, so remarkable for incident, suffering, and heroic exertion; and in the glorious cause for which he is in exile, all combines to make our whole population desire to see and hear him. Donations to the cause of Hungary's deliverance and independence are beginning to be made in considerable sums.

We are not of those who entertain fears of evil to our country and its institutions from all this. As to the two great demands which M. Kossuth makes of our Government—namely, the recognition of the Independence of Hungary and its late Government, and intervention to prevent intervention in the affairs of nations,—he will find it difficult to persuade this nation to recognise a Government which does not exist, *de facto*; as to intervention on our part, it is clear that this, to be effectual, must be the act of England and France as well as of the United States, to have any effective influence wherever the aggressor-nation is one of great power. In all such cases a formidable demonstration will be needed to make intervention, in the shape of remonstrance and menace, worth while. The discussion of these points will do no harm.

A serious crisis is believed to be not very far off in the Old World. All eyes are turned towards France, whose National Assembly is now in Session. The Message of the President of that country, at the opening of the Assembly on the 4th of November, made a great sensation, and has rendered his being sustained longer by the Conservative party out of the question. What will he do? This is a question which we cannot confidently answer. The best informed of all the Frenchmen whom we recently saw in Paris, declared that they could not divine how the present state of affairs will resolve itself. It seems now to be very certain that Louis Napoleon will be re-elected, in accordance with the Constitution, (if that instrument should be revised so as to allow him to be a candidate,) or *over it!* This latter course would imply and require a *Coup d'Etat* on his part. It is barely possible, however, that he will endeavor to conciliate the Republicans, or the best of them, and give up all idea of a regal form of Government, with himself at the head of it.

In the meanwhile it is with great difficulty that the oppressed inhabitants of Germany, Hungary, and Italy, to say nothing of France, can be kept from rising up to overthrow the despotisms which are crushing them in the dust. But, "*The Lord reigneth, let the earth rejoice; let the multitude of the isles be glad thereof.*"

After the preceding remarks had been written, the news of the Revolution of December 1st arrived. The President has done what we were satisfied (when in Paris in November) he would attempt. We await further details with much anxiety.

Editorial Remarks.

The Editor of this Magazine returned from Europe after a portion of the matter for this number was in the hands of the printer. He has been able to do little more than prepare it from the materials on hand. He has been too much occupied with his labors as Secretary, since he returned, to be able to turn to good account the facts which he gathered up during his late tour. This he purposes, with God's blessing, to set about doing in the next number.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH
ENDING 10th DECEMBER, 1851.

MAINE.

Waterford, Dea. Amos Gage, \$1 00
Dennysville, Peter E. Vose, for L. M. to be
designated hereafter, 10 00

NEW HAMPSHIRE.

Manchester, Meth. Episcopal Ch. in part, . . . 8 00
Rindge, Cong. Church, 34 22
Concord, North Cong. 12 45
Claremont, Mrs. Morrison, 1 00
Cong. Church, 12 10
Amherst, James Dickey, 50
George Hanscom, 50

VERMONT.

Burlington, Calvinistic Cong. Society, a
Balance, 22 00
Bennington, North B. Church, Balance, . . . 7 00

MASSACHUSETTS.

Newburyport, A Friend, 1 00
Frammingham, Hollis Evangelical Church,
per Dr. D. 20 00
Andover, South Church, 25 00
West Church, 8 45
Chelsea, Broadway Church, 32 07
Winnisimmet Church, 30 34
Bridgewater, Rev. D. D. Tappan, 5 00
North Bridgewater, 1st Cong. Church, . . . 26 25
Porter Church, (\$30 of which from
Thomas A. Ford for L. M.) 58 25
South Church, 30 56
Byfield, Juvenile Missionary Society, \$8.20;
Others, \$3.00; in full for Rev. Francis V.
Tenny L. M. 11 20
Dunstable, Cong. Church, 4 49
Enfield, Benevolent Society, 50 00
Abington, 1st Church, a Balance, 3 00
Easton, Evangelical Cong. Church, 24 83
Randolph, 1st Cong. Church, (\$5 of which
from Sabbath-School,) to make Nehemiah
Berry, Esq. L. M. 46 00
Walpole, First Church, 20 00
Clinton, First Evangelical Ch. 17 25
Barre, Evangl Cong. \$9.50; Bap. \$3.43;
Meth. Ch. \$2.00, 14 92
Malboro, Evangelical Ch. \$6.43; W. Stet-
son, \$5; W. W. Witherbee, \$1.00, 12 43
Sutton, Cong. Church, 18 58
Upton, Cong. Church, 9 00
Northbridge, Cong. Church, 5 09
Gardiner, First Church, 9.00; Second Ch.
\$3.60, 12 60
Athol, Evangelical Cong. Church, 12 65
Milford, Cong. Church, 12 12
South Reading, Cong. Ch. Female Cent.
Society, 37 13
Others, 5 92
Hatfield, First Cong. Soc. (before Acknow-
ledged \$35.) Balance, 41 00

CONNECTICUT.

Winchester Centre, Cong. Church and
Society, by J. H. Dill, 5 00
Greenwich, Mark Mead, Esq. 2 00
Franklin, Rev. Eli Hyde, 1 00
Meriden, First Cong. Church, for Portu-
guese, 18 00
Kensington, Albert Norton, 4 00
Lebanon, So. Society Ladies for Rev. C.
Zipp's support in Racine, 50 00
Stonington, Mrs. Maria Hart for Colpor-
teur, 3 00

Guildford, Individuals of Rev. Mr. Hall's
Church, 15 00
Glastenbury, First Cong. Rev. — Smith, . . . 45 78
Hartford, North Church, Dr. Bushnell, in-
cluding Annual Subscriptions of
E. H. Owen, C. C. Lyman, W. T.
Hooker, Timothy Williams, Elisha
Colt, Drayton Hillyer, Elisha Geer,
E. S. Hamilton, George M. Welch,
Charles Hosmer, Daniel Phillips,
Charles Boswell, George Burnham,
George S. Lincoln, E. N. Kellogg,
Rev. H. Bushnell, A. M. Collins,
William M. Collins, Erastus Col-
lins, E. H. Langdon, 223 75
South Church, Rev. — Clarke, Levi
Lincoln, Ann' l M. \$3: M. C. Web-
ster, Samuel Woodruff, Lucius
Barbon, each \$5; A. W. Butler, D.
F. Robinson, each \$10; Others,
\$44.71, 82 71
Hamden, Mt. Carmel Society, 7 25
Torrington, Cong. Church, Rev. J. A. Mc-
Kinstry, including Annual Subscribers
Adolphus Hodges, Dea. Rodney Pierce,
and Rev. J. A. McKinstry, 26 71
Meriden, Centre Cong. Church, Rev. A. A.
Stephens, Bapt. Church, Rev. Har-
vey Miller, 15 45
Stamford, M. Ep. Church, Rev. Friend W.
Smith, 3 85
Bethesda Baptist Church, Rev. Mr.
Hornor, 13 00
First Cong. Society, Rev. Isaac Jen-
nings, for support of Colporteur in
France, \$90; support of Mission in
Wisconsin, \$1, 91 00

NEW-YORK.

Waterford, H. James, M. D. 1 00
East Bloomfield, Estate of Uri Beach, in p't
of Legacy, 250 00
Tomahamock John L. Rice, 3 00
Brooklyn, Rev. H. Garlicks, 7 50
Utica, Mr. Drake, 25
Auburn, D. Hewson, 1 00
Kinderhook, Adam Van Alstyne, 10 00
Elba, Cong. Church and Society, to make
James W. Harris L. M. 30 00
and Mrs. Betsey Warner, by a Friend—
by Rev. G. S. Corwin, 30 00
Newark Valley, A Box of Clothing and this
Amount to pay Freight, 4 00
Estate of Mrs. Sarah Taylor, part of
a Legacy for Benevolent purposes,
by Rev. Marcus Ford, 10 00
Harlem, Presb. Ch. Collection Thankgiving
Day, Nov. 27, 11 50
Clarkstown, Dutch Ref. Church, Rev. R. J.
Quick, 19 00
Greenbush, Rev. J. Dewing, pastor, 2 20
Benton, Estate of Robert Robson, 100 00
City, Female Friend, Dutch-street,
A Friend, by Rev. Dr. DeWitt, 5 00
Penn Yan, M. Ep. Church, 4 29
Cong. Church, 12 25
John Bagby, 1 00
Syracuse, Presb. Church, 35 00
Park Church, 13 86
Warsaw, Cong. Church, to make, in part,
Rev. Zachariah Eddy, L. M. 17 15
Presb. Church, to make, in part, Dea.
William Buxton L. M. 20 02
Baptist Ch. Collection, 2 38
City, Two Ladies, per Mrs. Charles Davis, . . 4 00

NEW JERSEY.

Flemington, T. Swain,	1 00
Saddle River and Pasgack, Dutch Reformed Churches, by Individuals, to make their Pastor, Rev. John Manley, a L. M.	30 00
Sweedsboro, M. E. Ch. in part,	12 00
Woodrow, M. E. Ch. in part,	12 50
Bethel, M. E. Ch. in part,	19 58
Middletown Point, Additional,	7 75
Schraffenburg, Ref. Dutch Church, Rev. C. Blauvelt, pastor,	23 09
Hackensack, Ref. Dutch Church, Rev. — Warner,	23 08

PENNSYLVANIA.

Washington Co. East Buffalo, Congregation, per W. P. Alrich,	5 00
Philadelphia, A Friend,	10 00
North and South Hampton, Dutch Ref. Churches, (Rev. A. O. Halsey,) \$5 before acknowledged,	74 73
Girard, Theodore J. Kellogg, M. D. Annual Member,	3 00

VIRGINIA.

Wheeling, A Friend,	5 00
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INDIANA.

Franklin, W. M. H. Manwaring,	5 00
Bluffton, Charles Donaldson,	1 00
Williams Creek, Collection,	2 55
Rockville, Additional, M. E. Church,	10 18
William Rosebrough,	2 00

ILLINOIS.

Bloomfield, To make Rev. Garrard W. Riley L. M. of Paris Hill,	35 43
Meth. Ep. Ch. and vicinity,	7 20
John McKee,	1 00
John Summerville, (near do.) Ann'l Member,	3 00
Paris, W. B. Webster and a Few Miscellaneous friends near Paris	6 55
Sugar Creek. Pr. M. E. Church, and Paris M. E. Church, to make Rev. Hiram Buck, Paris, Ill. L. M.	55 76

William Mazwell, Ann'l M.	3 00
Baptist Ch.	10 90
North Avon, Christian Church of Edgar Co. to make Elder W. Hartley, Paris, L. M.	34 64
M. Ep. Church, to make Rev. Wm. H. H. Moore, of Paris, Ill. L. M.	39 25
U. B. Church,	5 80
Col. Baldwin and Other Miscellaneous Friends in Edgar Co. Ill.	15 25
Sandford, Class M. Ep. Church, William Pemberton, of the P. Ch. Edgar Co. Ill.	10 00
Springfield. First Meth. Ch.	1 00
Second Meth. Ch.	12 75
Second Presb. Church, to make Rev. Albert Hale L. M.	3 70
Third Presb. Church, to make Rev. Richard V. Dodge L. M.	35 25
Christian Church,	30 05
First Presb. and Luth. Churches,	4 20
Third Sabbath-School,	8 30
Mr. Morse,	10 00
City Hotel,	50
	1 00

KENTUCKY.

New Town, Harriet McLaughlin,	3 00
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TENNESSEE.

Sycamore, Hu. Graham,	1 00
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Uniondale, Pa. Box of Clothing, Ladies' Benevolent Society.

ANSON G. PHELPS, JUN.

Treas. of Amer. & For. Christian Union.

New-York, December 10, 1851.

ERRATA.—In November No. in Receipts, at Hamden, Conn. read E. Plains Soc. instead of Mt. Carmel.

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